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AND
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BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

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Front view of

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FOR THE GOSPEL MESSENGER.

A SERMON.

Preached in St. Michael's Church, February 8th, 1843, at the opening of the Convention of the Diocese, by Rev. C. C. Pinckney, Rector of Christ Church, Greenville.

St. MATTHEW V. part of 13th and 14th verses.

“*Ye are the salt of the earth. * * * Ye are the light of the world.*”

THESE words were addressed by our Saviour to His disciples, as the representatives of the Church, and express the sum and substance of Christian privilege and Christian obligation.

It is the property of salt to preserve from decay the substances with which it comes in contact, and keep them pure and sweet. It is the great purifier of our globe—for the saltiness of the ocean is the means of preserving its waters from the impurities which all the rivers of the world are daily pouring into it, and thus keeping them fit for the support of animal and vegetable life—when, by the process of evaporation, they are taken up into the atmosphere, to descend upon us in the form of rain and dew. It is salt, which preserves all animal substances from corruption; and which, by its admixture with our daily food, exerts an imperceptible, yet salutary influence upon our bodies.

Light, we know to be the life of the material world, essential to the very existence of both animate and inanimate nature. Without it, nothing could be clearly perceived, or enjoyed; but all would be dark, uncertain, and joyless.

Now the purport of our Saviour's comparison is this—What “*salt and light*” are to the *natural* world, the Church must be to the *spiritual*. As these two substances are the chief *purifying* and *enlightening* principles of the natural world, so must the influence of Christians purify and enlighten the moral world, until the whole be leavened.”

Therefore, the Church is mixed with the world; not “taken out of the world;” not shut up in a corner, as the Jewish Church; not “hid under a bushel”—but mingled with the world, like the leaven in the mass, that it may save the world by its wholesome contact. To fulfil the design of her Founder, the Church must exert an unceasing influence upon the corrupt morals, and the darkened minds of men. By the light of her doctrines, and the holy lives of her members, she must dispel the ignorance, and rebuke the iniquity of an ungodly world. The spirit of Christianity is an active, aggressive, all-pervading spirit—diffusing light, and truth, and holiness all around; and the Church, like the sun

in the Heavens, must be the light-bearer to the earth, and truly and brightly reflect upon its darkness, the beams which she receives from her Divine Head. This is the office of the Church of Christ. This is the duty and the high responsibility of all her members—especially of all her ministers.

We might proceed to address you, brethren, on these responsibilities, either as individual disciples, or in your collective character as representatives of the Church; and in either case, we should find material for profitable reflection. We might ask each professed believer in Jesus, how he is discharging his obligations to be “the salt of the earth, and the light of the world?” We might inquire what *influence* you are exerting for God, and for holiness? What efforts are you making to grow in grace yourself, and to “glorify your heavenly Father,” by extending the religion of his Son? What are you doing to enlighten the ignorance—to rebuke the sin, and to purify the morals of those with whom you come in contact? Is the influence of your life and conversations such as to sanctify and elevate the circle in which you move? Is the influence of your daily example so strongly, so decidedly Christian, that truth and righteousness rejoice around you, while sin and worldliness feel rebuked in your presence?

Think not, brethren, that this responsibility rests only upon your ministers. “Ye are the salt of the earth,” is the character which Christ assigns to all his disciples. Every member of Christ’s mystical body has his office, and his appropriate duties, even as *every* portion of the human body has its proper functions. *Every* soldier under Jesus’ banner has his appropriate work—none is excused from duty—all are required to stand to their arms until Christ and his Gospel are triumphant. So every Christian, however humble his station, must be exerting his influence (in his sphere,) to purify and enlighten all. And this the Christian always must do, unless “the salt has lost its savor,” as alas, it is too often the case, when the standard of religion is so low, and the practice so lax, the principles so worldly, as in many miscalled Christians. How can they exert an influence salutary and healing? “The salt has lost its savor;” and their influence, instead of *reforming*, will only *corrupt* the world, by confirming it in sin. For the world will always be satisfied with a standard of morals *below* that which prevails in the Church; and if Christians will go in their conduct, their indulgences, and their amusements, to the very edge of what is sinful, their neighbors will assuredly venture one step farther into positive sin, and will justify themselves therein, by the examples of those who should be “the salt of the earth, and the light of the world.”

Take heed, then, Christian brethren, how ye walk—“see that ye walk circumspectly.” Let “no man put a stumbling block,” or an occasion to fall “in his brother’s way.” “Be ye holy in all manner of conversation.” “Live as the redeemed of the Lord.” Walk as “the children of light,” “Denying ungodliness and worldly lusts, live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

Walk thus, and ye shall “fulfil your Christian calling;” for thus shall

ye be as "the salt of the earth, and the light of the world," in your day and generation.

But we proceed to address you, brethren, in your collective capacity, as the representatives of one portion of that Church which Christ has established to purify and enlighten the world; and we would set before you the high responsibilities which this character imposes, in the hope of "stirring up your minds" to new diligence in God's service.

Our text was addressed to the assembled disciples, as representatives of the Church, and we may appropriately address it to you as those who are interested in its privileges, and bound to carry into effect its spirit.

It is a *privilege*, brethren, thus to be co-workers with the Lord, in the moral renovation of a lost and ruined world. We cannot look back upon the influence of the Church of Christ without thankfully acknowledging its benefits to the children of men. From the promulgation of the Gospel, it has been the great agent in diffusing light and purity through the nations of the earth. Even during the dark ages, the faint and feeble light which was in the world, was to be found in the Church. Ever since the resurrection of the Church at the Reformation, it has continued to shine with increasing brightness amid the moral gloom in which Heathen, Mohammedan, and Papal superstition has enveloped the globe. And *we* have acknowledged our obligation as a Christian Church, to "let our light shine" to "the ends of the earth," and we are endeavoring this day to purify the children of darkness, on the shores of Asia and Africa.

And whence comes the blessed influence which pervades, and softens, and civilizes the Christian world? Whence springs the influence which has so far checked wars, melted down the ferocity of man, and curbed the worst passions of our race? From the Christian Church, which has leavened the world with the peace of the Gospel, and shut the temple of Janus for a quarter of a century, within the civilized world. And whence is the *standard of morals* drawn, which rules the Christian nations, but from the writings of the Church? And how is the public opinion of the world formed, and by what lever is the moral tone of society elevated, but by the mighty influence of Christian principles, brought to bear upon it by the Church? Yes—in the moral improvement of our race, we thankfully record the truth of our Saviour's words in the text; and the Church, through the pulpit and the press, we rejoice to think, is the great opponent of sin, and the great propagator of truth. It is verily "the salt of the earth, and the light of the world," and high and holy is the privilege to which God admits us, of endeavoring to aid His Church in fulfilling her lofty destiny.

But we must limit our remarks to our more especial obligations as the council of the Episcopal Church in this Diocese. Brethren, how must we sustain our character as drawn in our text? What must be our *aim*, as ministers and members of a Christian Church?—and what *means* must we use to meet the obligations resting upon us, as agents in purifying and enlightening the world? In order to speak with greater authority, I shall speak not in my own words, but in those which the Church has furnished, in close connection with our remarks. In the prayer which is put into our lips, at the annual meetings of our Convention, the proper object of our labors is plainly set before us. After invoking the presence of God's holy Spirit, to "save us from all error,"

we pray that he would so guide us "in our present work," "that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed in all places, to the breaking down of the kingdom of Sin, Satan, and Death, till the whole of Thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, &c." Here is the *end* at which we must aim; the *breaking down* of Satan's kingdom of Sin and Death—and here are the *means* of attaining this blessed result, the general reception of the Gospel; and "that it may be truly received," it must first "*be truly preached* in all places"—with earnestness, boldness, and faith.

How far, my brethren, let me now inquire, has this object been attained among us, in the borders of our Diocese? How much have we accomplished in breaking down the power of sin and Satan, and making the Gospel of our Lord to triumph in its principles and its fruits? How much influence have we exerted in *enlightening* and *purifying* all within our fold, and all within our State?

Do our consciences permit us to answer this question to our own satisfaction? Mine, I confess, does not. I fear, brethren, that we have not done the half of our duty, nor more than half of what other Christians have accomplished. In the 28 Districts of South-Carolina, not more than one half contain actual Episcopal Churches, while in the remainder, we are exerting no influence for our Master's cause; and in several of the number, I am satisfied that the voice of an Episcopal minister has never been heard. Now, while we have neither Church nor preacher, it is scarcely possible to wield any influence, or do any perceptible good. And I feel an obligation resting upon us to plant Churches in every District of our State, that by the influence of our views, and doctrines, and liturgy, we may do our part in diffusing the light of Christian truth among all in our borders. Whether we have members already there does not at all affect the question, or our duty.—If our text means anything, it means that we, as a Church, must bring our holy influence to bear upon "the world;" not only upon Episcopalians, but upon the world, and especially upon those parts already in contact with us. If the prayer which I have quoted, means anything, it means that we must bring the "true Gospel" to bear, not only upon our own fold, but upon "the kingdom of Sin, Satan and Death;" upon the error, and ignorance, and ungodliness, which prevail in our midst. There is ample room for our labors among our own citizens, without interfering with the claims of others; for I have no desire to build up our Church by pulling down others; but there is room enough for our efforts, and abundant need. Besides those who hold what we think fundamental error, there are thousands who are living in open neglect of all Church restraints, and of all Gospel requirement. Others are entering and "possessing the land." Methodists, Baptists, Presbyterians, have their Churches in every District in South-Carolina. The followers of Mr. Campbell, Universalists, Papists, Unitarians and Mormons, exist in the middle and upper portions of our State, teaching error instead of truth. Why are we not using our influence to disseminate the Church which we love, and the doctrines which we hold necessary to salvation? Why are we so stationary, while others are advancing so rapidly? Is it because their doctrines are purer? or because their ecclesiastical

organization is more *perfect*, more *scriptural*, more *efficient*, for the purposes for which the Church was instituted? I am certain that not one of us will admit this as the cause. Is it in the superiority of error to truth in propagating itself? I am slow to admit this. In what, then, does our deficiency consist? To what cause may it be traced? I reply, to an *insufficient estimate* of our duty, and then to a *want of zeal and faith in performing* it. I would to God, my brethren, that we may have wisdom to discern our duty, and grace to fulfil it. If the principles which I have laid down are scriptural, then, their application is easy, and we are bound to be doing something to enlighten and purify our whole State. We have the *means* of action furnished by our Diocesan Society. The hand of faith and love will soon find a spot to cultivate, and sow the seed of truth and lasting influence. At least, brethren, I can never feel satisfied, as a minister of Christ, until the Church, to which I belong, be planted in every District in our borders, and throw out all around a holy influence, so bright, so strong, as to fulfil her destiny "as the salt of the earth, and the light of the world."

But let us inquire how far we are exerting this sanctifying influence within our own fold? How much are we accomplishing in "breaking down the kingdom of sin," which Satan so often successfully maintains within the very walls of God's Church? Are we actually depopulating this kingdom of error, ungodliness and everlasting death? Is ignorance, false doctrine, infidelity, and scepticism disappearing before "the light" which Christ has commissioned us to diffuse? Are "love, joy, peace, long-suffering, &c., and all the fruits of the Spirit," manifestly on the increase among our people? Do our congregations all "keep themselves unspotted from the world?" and live amid its pollutions as pure as "the salt of the earth?" Are our altars crowded with faithful communicants, who there remember Christ's last command, and who, in compliance with their baptismal vow, "are not ashamed to confess the faith of Christ crucified, but manfully fight under his banner against sin, the world, and the devil?" Alas, when we see how much of "the kingdom of sin and satan" still survives—how much of a worldly spirit prevails in our Churches, which, from the position of our members in society, must always be our "stone of stumbling"—when we see how large, how fearful a number of our male attendants habitually "despise God's word and commandment," by refusing the sacraments of Christ—we are ready to exclaim, "we have sinned with our fathers, and done wickedly," in not improving more the talent entrusted to us—in not fulfilling our calling more effectually, and diffusing gospel faith and gospel obedience more universally through our portion of the body of Christ.

Brethren, where is the remedy for our past "sins, negligences and ignorances?" Where is the means of fulfilling our duty, and "breaking down" effectually the dominion of sin? It is, I answer on the Church's authority, the *faithful preaching of the true Gospel*. It must be "truly preached," before it can be "truly received or obeyed," in order to break down Satan's kingdom. This is the *means* ordained by Heaven to attain this end.

We cannot admit that the Church has any sympathy with those of her sons who are perpetually decrying the value of this great ordinance of God. Because some lightly esteem the sacrifice of prayer and praise,

is no reason why we should go to the opposite extreme of unduly magnifying them, and holding the preaching of the word to be a mere secondary object in religious assemblies. Certainly the language of the Prayer-book sets a due esteem upon the preaching of the Gospel, as *the means*, and the only* effectual means of "breaking down" Satan's kingdom. The preaching of the Gospel is God's ordinance for converting the nations—for enlightening the world—for purifying "the earth"—for crushing error—for enthroning truth. It is the appointed means of working repentance in the human soul, and making believers "fruitful in good works." It is the only means of purifying the Church, and making it shine as the "light of the world." "The word of God is the sword of the Spirit." The preaching of that word is the wielding of that "sword," which alone is able to cut through the ranks of sin and Satan, and "dethrone the strong man armed." And the Christian minister, who knows not how to use this weapon skilfully, Satan despises as an impotent foe, under whose feeble blows his kingdom will thrive and prosper. It is the *only means* which God, or the Church has provided to overturn error and sin. The *Gospel must be preached* through the pulpit and the press, in order to make any impression upon the ranks of the enemy. The administration of the sacraments, and the prayers of the Church, can never accomplish this result. They were not designed by God for this purpose; and the increase of idolatry in the Roman Church, during the period in which they neglected to preach the Gospel, but multiplied sacraments and prayers, is an instructive lesson to all men who would follow in their steps.

But we must insist, with the Church, that it be the *Gospel* which is preached—the whole Gospel—"the glorious Gospel"—"the comfortable Gospel." It must *not* be a *mutilated gospel*. It must not be a cold and barren exhibition of Christian duty, apart from Christian motives and Christian doctrines; but a full and faithful declaration of pardon to the penitent sinner who believes, and of "peace" to them that "are justified by faith through our Lord Jesus Christ;" for this alone can be called "the comfortable Gospel." And in subordination to this great doctrine of the scripture, we must show the mighty agent, by whom alone we can bring forth the fruits of righteousness, to "the praise and glory of God." We are not sent to *preach the Church* ("as the custom of some is,") and to glorify "the body" at the expense of "the head." We are not sent to "*preach ourselves*, but *Christ Jesus the Lord*," as the sum and substance, the life and centre of his blessed Gospel. We must not preach a *Christless Gospel* in which Jesus is so obscured by solemn trifling on minor points, that the bewildered hearer may exclaim, with the disciple of old—"they have taken away the Lord, and we know not where they have laid him." Brethren, we must not preach thus, if we would not betray the Gospel, and play into Satan's hands under Jesus Christ's commission. No—we must preach "the comfortable Gospel" of the blessed God. It must be a Gospel rich in Christ—not only holding up Christ our exemplar—but a "crucified Christ," as "the Lamb of God,"

* Hooker says "preaching" consists first, in the public reading of the word of God, (as we do in the Lessons, Epistle and Gospel;) next in sermonizing; third, in catechising. Jeremy Taylor speaks of the public reading of the Bible, as the best preaching.—*Editor*.

&c.--as our "wisdom, and righteousness, and sanctification and redemption;" for it is preaching Christ crucified which proves "the power and wisdom of God," in breaking down the kingdom of sin.

Brethren, this is the Gospel which we must preach, *in faith*, (i. e.) *believing* that it is a weapon able to accomplish this result. We must *expect great results* to attend the preaching of the word. To look for little or no effects from our ministry, is not humility, but want of faith. It shows not an absence of pride, but a destitution of faith in God's promises. Such false humility can only spring from an erroneous view of the preaching of the Gospel; from regarding it as a human effort, rather than a Divine ordinance; for instead of lowering man, as it seeks to do, it is really depreciating the appointment of God. Let us beware, then, brethren, of a false humility. It will unnerve our arm, and discourage our hearts. And where we expect nothing, we cannot wonder that God should give "according to our faith," and leave us barren and fruitless.

And we must not only expect success, but we must be *satisfied with nothing else*. We must never rest in peace, if our ministry be not obviously "breaking down the kingdom of Satan." A formal routine of duty must not satisfy our conscience. We may go through our prescribed services with rubrical exactness--fill up our appointed time with a polished and orthodox discourse, and yet utterly fail in the great objects of the Christian ministry--in turning men to God. "How often, (says Mr. Bridges) are we satisfied with a creditable performance of our duties, without a deep concern for the success of our work, and yearning compassion for the multitudes hardening themselves under the sound of the Gospel." And "Satan," says Mr. Scott, "prevails as much by persuading ministers to sit still, or merely go on in the beaten round, without attempting more, as by any other way." Let us be satisfied, then, with nothing but success. God has put us into a ministry which is able "to break down the kingdom of sin," and we are never making "full proof of that ministry," unless we are actually turning sinners to their Saviour, and "gathering the elect unto" the Spiritual Church--unless we be daily making inroads into Satan's dominions, and daily crushing his power and kingdom beneath our steady, hearty, and well directed blows. Thus must we labor in hope and faith, to fulfil our ministry--to overthrow sin and death, and shine as the lights of the world.

Thus, brethren, beloved in the Lord, and in the Ministry, have we endeavored to discharge our duty, in pointing out the obligations resting upon you, as well as the means of fulfilling them, and the spirit which must guide us in our work. "Suffer, we pray you, the word of exhortation," which has been spoken in all humility, but in all sincerity; and may God add His blessing, to stir up to a deeper sense of duty, and a higher measure of faith and love, him who addresses you, as well as all his brethren!

O God, even our God, grant us thy blessing! Give Thy grace to Thy ministering servants, that they may be as "the salt of the earth, and the light of the world." Help us "to teach and preach thy Gospel!"--to be "instant in season and out of season"--"to make full proof of our ministry." O Thou who "dost sit as a refiner's fire, to purify the sons of Levi," have mercy upon all who serve at thine altar; and purge us from all error, false doctrine, and sin--that we may give ourselves continually

to prayer and to the ministry of Thy word. "Lord, increase our faith"—make "us to abound in hope, in zeal, in boldness. May "the words spoken in Thy name be never spoken in vain—but made effectual to "break down the kingdom of Sin, Satan and Death"—set up the kingdom of Jesus Christ, Thy Son—

"Convert the nations far and nigh,
The triumphs of the Cross record—
The name of Jesus glorify,
'Till every people call him Lord."

FOR THE GOSPEL MESSENGER.

THE LATE RT. REV. ALEXANDER VIETS GRISWOLD, D. D.

An extract from a Funeral Discourse, by the Rev. GEORGE C. SHEPARD, of the Diocese of Connecticut; delivered in St. Philip's Church, Charleston, S. C. February 26th, 1843, the Sunday, immediately after the melancholy intelligence of Bishop Griswold's decease was received.

REVELATION xiv. 13.

"I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

* * * * *

My hearers, the foregoing remarks have been made, in compliance with a request from your respected and beloved Rector and Diocesan, that I should upon this occasion announce to you, the demise of his highly esteemed brother and father in the Episcopate, the Right Rev. Alexander Viets Griswold, D.D. late Bishop of the Eastern Diocese,—and late senior and presiding Bishop of the House of Bishops, of the Protestant Episcopal Church in these United States.

This Providence of God,—overwhelming his family and friends in grief for *their loss*—saddening the community in which he resided—the Diocese over which he had been long and faithfully, a spiritual overseer—the whole Protestant Episcopal Church in our country—and indeed, I may say, saddening the entire Christian brotherhood to whom his many virtues and sincere piety were known; this solemn providence, thus affecting *others*, but as we doubt not, infinitely joyous to *himself*, occurred suddenly, in the City of Boston, on Wednesday, the 15th instant.

Having been favored in the enjoyment of a personal acquaintance with the eminent man, who has thus recently *gone*, from presiding over the highest Councils of our Church—gone as we humbly trust and most devoutly believe, to mingle in the Assembly and Church of the first-born, whose names are written in heaven, to enjoy the society of the spirits of just men made perfect,—I trust I may not fall into any important error, in attempting a brief sketch of his earthly ministry.

Bishop Griswold in the earlier part of his useful life, was the Rector of one of the humblest Parishes of Connecticut, his *native* State. From thence, in the year 1803, he was invited and went to St. Michael's Church, Bristol, R. I., where for many years he labored with marked success, the work of the Lord prospering in his hands. While there, in

1811, he was elevated to the Episcopal office, and put in charge of the Eastern Diocese, then comprising the States of Rhode-Island, Massachusetts, Maine, New Hampshire, and Vermont. The Churches within those limits were then few and feeble, so that he was enabled to discharge the duties of the Episcopate, without interfering greatly with those of his Parish, as the increasing prosperity of both, gave the most abundant proof. In addition to these duties, previous to the establishment of Theological Seminaries in the Church, Bishop Griswold had with him several candidates for holy orders, whose reading and studies he directed.

Thus occupied in the highest and most responsible duties, several years were passed, until the increase of parochial, and a growing demand for Episcopal services in the Diocese, together with a gradual decay of his physical strength, incident to advancing age, induced him in 1829, to resign the Rectorship of St. Michael's Church, Bristol, and to enter upon the duties of a smaller Parish in Salem, Massachusetts, where he would be more centrally situated in reference to his extensive Diocese. There with his usual success, he continued to labor in the Gospel of Christ, until the pressing urgency of the Episcopate, (although diminished in extent, by the erection of Vermont into a separate Diocese, and the consecration of a Bishop to perform its duties) demanded his undivided attention. He was accordingly relieved from all parochial cares and anxieties a few years since, and fixed his subsequent residence in the City of Boston.

Since that time, under the burden of more than three score years and ten, with frequent bodily indispositions oppressing him, he has been in journeyings often, in weariness and painfulness, instant in season and out of season, preaching the word and performing the duties of his Apostolic office, making full proof of his ministry, enjoying the confidence of all Christian people about him, and the ardent love and veneration of those immediately blessed with his ministrations.

During the autumn of the last year, feeling more sensibly the infirmities of age, and apprehending that the scene of his earthly labors was drawing to a close, he convened a special Convention of the Church of Massachusetts, for the express purpose of electing an Assistant Bishop, who should also succeed him in the Episcopate of that State. It was the privilege of the speaker to be present on that occasion, and to witness the calm dignity with which he appeared before the assembled Church, and urged the importance of their selecting a suitable person to aid him in his Apostolic labors, and to succeed him at his death. As a reason why he had not delayed this subject for their notice at the annual Convention, in June next,—as though the future was laid open to his view, and he enabled to read the event which has overtaken him—he remarked, that he “did not expect to live to that period.”

The object of his ardent wishes and devout prayers was attained, in the unanimous choice of the Rev. Dr. Eastburn, of New-York, who, on the 29th of December last, was consecrated Assistant Bishop of Massachusetts, by the Right Reverend the late Presiding Bishop, assisted by Bishops Brownell and De Lancey. His mind relieved in a measure from the weighty responsibilities which had oppressed it, previous to

this arrangement, the good man seemed to renew his vigor, and with unwonted zeal gave himself steadily to the flock, over which the Holy Ghost had made him overseer. He remitted no duty. His last Sunday on earth was spent in the Sanctuary of his God, where as an Ambassador of Christ he did the duties of the pulpit, both morning and afternoon, and administered the rite of Confirmation to twenty-two persons. He may well be said to have died with his armor on: for the following Wednesday, in the possession of his usual health, he walked from his home to call upon his Assistant, whose threshold he was about to pass, when the summons of his Lord overtook him! He faltered and fell. Bishop Eastburn and others hastened to his aid: he was borne to the study of his Assistant, and (as has been beautifully remarked,) *there*, "by a singular Providence lays himself down to die, as though he had come to leave his mantle with his younger brother, and to resign with his own hands, the commission of a Diocese he had so long and so faithfully discharged." In five or six minutes after his fall, the venerable Bishop breathed his last without a struggle, in the seventy-seventh year of his age, having been Bishop of the Eastern Diocese more than thirty-one years, and Presiding Bishop since the death of that Patriarch of the American Episcopal Church, the late venerated Bishop White.

It is in reference to such, that the voice from heaven most appropriately comes, and it is written, *Blissed are the dead*. While our sympathies should be excited for his bereaved family, and weeping Diocese, and we be duly sensible of their loss, and of that of the whole Church, in the removal of one so eminently wise, meek, and good, from presiding over her highest council, *for him*, we should have no other feelings than those of gratulation and joy! Having served in the earthly temple, he is exalted to more elevated services in the upper Sanctuary. He has fought the good fight, and kept the faith, and the crown of victory is his. *He is blessed*. While we pray for those who mourn him,—lost to them for a season,—let us, brethren, devoutly remember, and add his honored name to the catalogue of worthies, for whom "we bless God's holy name, that they are departed this life, in His faith and fear."

He rests from his labors. His labors were many and arduous.—To fit himself for the high station he occupied, and the extensive influence he so happily exerted, not only in this country, but also in England, (where his name was known, and his writings read with interest and acknowledged benefit, by some of the most intelligent in that favored land)—I say, to fit him for these duties, there must have been severe, mental toil. Besides the ordinary acquirements for the ministerial office, he had the reputation of being familiar with the higher Mathematics, so as to have read with delight, in his hours of relaxation from Theological studies, the profoundest works of Newton and La Place.

Let none suppose, that to gratify his taste for literature or science, he was negligent of his more *sacred* duties. Within the territory over which he was placed as Bishop in 1811, there were then, but fifteen clergymen; there are now one hundred and ten! There were then, but twenty-four Church edifices, and some of them fast falling into ruins, where now there are one hundred, and many of these exhibiting beauty and strength, which give promise of their being the beloved and hallowed resort of Christian worshippers for many generations to come.

He administered the holy rite of Confirmation to 12,104 persons, admitted to the Holy Order of Deacons 171, to that of Presbyters 128. He assisted in the consecration of several of our House of Bishops, and as Presiding Bishop, consecrated six Bishops, your own respected Diocesan being one of that number. In the performance of his Episcopal duties, according to a record kept by himself, he travelled 80,000 miles! These of course comprise but a part of his doings.

It would seem, from his readiness to preach upon all occasions, that he gave himself wholly to prayer, and to *the ministry of the word*. And by the blessing of God, Bishop Griswold was enabled to manifest in his simple and unaffected *preaching of the Gospel*, that charity which an Apostle assures us, *out of a pure heart, and of a good conscience, and of faith unfeigned, is the end of the commandment*. The sermons of Bishop Griswold, remarkable for their depth of thought and clearness of expression, will at no future day, hold a rank among the most valued writings of American divines. His name will descend to coming generations, as entitled to equal respect, with those of Taylor, South, Barrow, and Sherlock, these worthies of the English Church. In his style and topics of discourse, he greatly resembled Archbishop Leighton, who seems a close imitator of St. John, that beloved disciple of his Lord, the burthen of whose message to Christians, is, *Little children, love one another*.

The Gospel message, as announced at the birth of the Saviour by the Heavenly Host—*Glory to God in the highest, and on earth peace, goodwill toward men*, ever dwelt upon Bishop Griswold's lips, and flowed from his pen, as coming warm from his heart. In how many of his public discourses and writings, no less than in his private conversations, has he urged upon those under his pastoral care, to cultivate and maintain peace and love with all Christian people; and it may be added, his mode of judging of *Christian* people was ever in accordance with the rule of his Master, *by their fruits ye shall know them*.

His activity in preaching the Gospel may be understood from the fact, that within the last four years, immediately preceding his death, he has for weeks in succession preached once, and often, *twice every day*, and sometimes in places remote from each other! So that, he probably preached more frequently, when freed from parochial duties, than any clergyman within his Diocese; and this he did from a love of the work, and from a settled conviction, that like St. Paul, he was *ordained to preach the Gospel*.

But I will not detain you to enumerate the labors of this man of God. He had the same conflicts in the flesh—the same trials in the world, that other Christians have. The fountains of domestic sorrow were filled to overflowing, in the loss of the companion of his youth, and *eleven* children, the most of them adults, whom he consigned to the grave! And he had the same efforts to make, to *purify himself even as He is pure*. Add to these, the care of all the Churches in his vast Diocese, and the duties that devolved on him as the senior Bishop of our Church, and you will perceive, here were cares, and anxieties enough, to bow down one, standing as he did, upon the verge of fourscore! Welcome to him to rest must have been the summons of his Master!—Happy his release, full of honors and of years, from a world like this, to

enter upon the reward in heaven, of a good and faithful servant! My brethren, well may we pronounce *him blessed*; for the voice from heaven declares *such are blessed in death*, that they may *rest from their labors*. He now rests, a sainted spirit, in the Paradise of his God.

His works shall follow him. Yes, those works—the souls converted through his instrumentality to the Saviour, shall ever be following him, ascending to the latest time, to adorn his heavenly crown, and to add new joys to his exstatic, beatified spirit!

NOTICES OF NEW PUBLICATIONS.

An Oration on the Bible, as a Key to the Events of Sacred and Profane History, delivered before the Euphradian and Clariosophic Societies, at the Anniversary Celebration, in December, 1842. By C. G. Memminger.—The first of the advocates, who was also the first of the statesmen of imperial Rome, the great Cicero, whom we would expect to find, (forming our opinion from the example of moderns similarly situated) absorbed by thoughts, feelings, and occupations of an exclusively secular nature, did yet find time to think patiently, and to write profoundly on the most important of subjects—those which relate to the nature of God, and to man as an accountable creature, who is especially concerned to know what is his duty. Valuable as are his moral writings, as the best which one unenlightened by Holy Scripture has ever produced, or more properly as relics of traditionary revelation, and as illustrating the necessity of a written revelation, how valuable would they be, if we had not the Bible! His works on the nature of God, and on the duties of Man, would in that case, be almost priceless. This truly great man somewhere expresses the sentiment, if I mistake not, that his religious and moral studies, were his best recreation; that from the every-day motony of thoughts, cares, and pursuits, which terminate with the present life—from the conflicts of the forum, and the perplexities of a civil governor, he turned as to a solace and a pure satisfaction, to meditations on the perfections of God—His ineffable wisdom—His boundless goodness—His infinite power, and to considerations of the dignity of man, created for immortality. Let us suppose the case, that when Cicero had exhausted all the resources of his mind and reading on these high topics—had come to *conclusions*, on the nature of the divinity, which fell so far short of the truth, and were so mingled with errors, and as to the immortality of man had been forced to concede, that his own arguments had failed to convince his own mind—that he rather hoped for than believed in a life beyond the grave; let us suppose farther, that at the very time when he was overwhelmed with sorrow, on the occasion of the death of his beloved daughter—there had been presented to him a copy of the Holy Bible, such as we have it. Would he not have grasped it with eagerness? When he had read it, would he not have felt that he had been indeed refreshed, and elevated, as he never before had been? Would he not have acknowledged, how blind he was of himself, how poor were his profoundest reflections, and the measure of his knowledge, on the matters beyond all comparison important. Should we have been surprised had Cicero, under such circumstances, regarded his former

pursuits with distaste, even if he had not been wholly diverted from them? Should we have been surprised to hear him acknowledge, in the language of Grotius,* that he had spent too much of his life in laboriously doing nothing—and declaring, that henceforth God, immortality, and heaven should have the first place in his thoughts, affections, and occupations? In the life of the wisest of men (Solomon) there are no incidents more interesting and instructive, than his avowal, after past experience of the happiness which unsurpassed honor, wealth, knowledge and power could confer: "Vanity of vanity, all is vanity"—and the lesson he deduces, "Fear God and keep his commandments—for this is the whole of man," that is the essential of his happiness.

Under the influence of reflections like these, we welcome the Oration before us, for its subject, that such a subject should have been selected, and such a subject presented to the attention of the most intelligent and best educated young men of our State. Good must, and good will be the result, we had almost said, of its title page.

But the Oration has intrinsic merit—in the selection of the branch of the great subject best adapted to interest the hearers, and in the able manner in which it is treated. It was a happy thought, that all history is chaos, without the Bible—that the dependance, and connexion, and design of events need the illustration, which the Bible alone imparts. The Oration is a treatise on the moral Providence of God, controlling nations the most separated by distance—and events the farthest apart in time, and making them conspire to the effecting of one or more grand results.

It may also be regarded, as an essay on prophecy—bringing together the predictions and their fulfilment, and thus bearing testimony to the divine authority of the Holy Scriptures—for God only can penetrate the future, and confirm our faith by a method, which St. Peter appears to have regarded as the most satisfactory of the evidences of our holy faith, when he said, "We have also a *more* sure word of prophecy." The Oration is not long, and yet it is the most important part of volumes of history which cover all past time, and all the earth.

There is no fact in profane history more remarkable than the following, and the reflections interwoven with it, as well as the style, afford a happy specimen of the design, the tone, and the execution of this truly instructive and interesting discourse, which we have been told, has by one person at least, been read three times.

"And now the Conqueror is advancing towards Jerusalem, flushed with victory, and burning with indignation at the presumption of the Jews in refusing him aid while laying siege to Tyre. His purpose is to inflict condign and exemplary punishment upon the nation and its rulers. The terrified people leave their occupations and form themselves in solemn procession behind their venerable High Priest, to deprecate the vengeance of the Conqueror. At length the Macedonian legions are in sight—their General and King, the victorious and impetuous Alexander, suddenly arrests their progress, alights from his horse, and he to whom the world was yielding its homage, advances to the High Priest with humble demeanor, and bowing low before him, salutes him with religious veneration. The startled attendants who had expected a scene of blood and carnage, stand amazed at the spectacle, until one of them

* "Eheu, vitam perdidit, nihil operose agendo."

ventures to inquire its cause. Alexander answered, that when in Macedonia he was deliberating as to the Persian war, this very Priest, in the same garb in which he was now attired, had appeared to him in a dream, had encouraged him to proceed, and had promised the assistance of God in overthrowing the empire of Persia. The Monarch then proceeded to embrace the High Priest, accompanies him to Jerusalem as a friend and protector, and increases the privileges and immunities of his people. Such a result under such circumstances, is entirely inexplicable to the profane Historian—but a glance at the Bible explains the whole mystery. The designs of the Most High are there declared, and Alexander, with all his power, was the humble instrument by which they were executed. The chosen people are made the special objects of the Conqueror's protection, and Alexander proceeds on his mission to extend the Grecian name and the Grecian language, in every quarter of the globe."

The Communion of Saints. An Essay: by the Rev. Richard Cox, A. M.; read by appointment, at the Annual Meeting of the Associate Alumni of the General Protestant Episcopal Theological Seminary, 30th June, 1842.

—Independent of the desire to have a clear and full understanding of a doctrine so important as to be made a part of our (very short) "Apostle's creed"—a doctrine so consoling and spirit stirring, as to be deemed by the judicious and pious Hooker, worthy of his meditations, even in a dying hour—one would be invited to read the Essay before us, by this very sensible preface to it:—"It must not be deemed an evidence against the doctrine of the Communion of Saints, that it receives but little notice. The neglect of it may be charged, in part, to the prevailing tendency to exclude from consideration, such of the articles of our belief, as do not wholly accord with the fancied dictates of reason; and in part also, to the general habit of confining private meditation and public instruction to a few leading features of the Gospel. Whatever be the occasion, the neglect is inexcusable; for nothing that God has been pleased to reveal should be slighted. The doctrine in question is built upon so strong a foundation of Scripture, is so fraught with hope and consolation, and is withal so capable of affording delightful employment to imagination, baptized in the holy influences of our faith, that it is thought an attempt to elucidate it may be useful."

This practice, too general, of reducing "the whole counsel of God," (which St. Paul tells us *he* did not do,) to a few points—to preach always on the atonement, or on the attributes of the second person of the God-Head, reminds us of a hint of one of our most eminent divines, that there were persons who seemed almost to forget that there was "a Father," and a "Holy Ghost," whose perfections, offices, and claims on man's reverence, and affection and services, were to be the frequent topics of meditation on the part of every Christian, and of instruction on the part of every pastor. But it were comparatively well, if the preacher overlooked some great truths and duties in his perpetual advocacy of others, a least as great. Alas, there are some, who repeatedly preach on points of doctrine, respecting which the Church allows her members to differ—that is, though she gives her view of them, she regards them not as so essential, that she will excommunicate a member for holding them. For

instance, the doctrine of unconditional election, and probation. The whole tenor of her instructions—the very 17th article, expounded by the well known sentiments of its framers,* and by the history of the times, (for the Lambeth article, which contains this Calvinistic notion of election, was proposed as a substitute for our article, and rejected,) teaches that the election is to the Church militant, and, on condition of persevering faith and repentance, to the Church above. And yet she receives to her membership and ministry, those persons who hold the opposite theory; in other words, in her charity she tolerates Calvinism. Surely, then, Calvin's view of election is not to be held and taught as a *fundamental*, and certainly not in exclusion of other doctrines—as, for instance, this very one of the “Communion of Saints,” which probably has never once been preached about by some of those who *are constantly inculcating* the five points of the foreign reformer. On the proof from Scripture of the doctrines before us, our author is very satisfactory. He well remarks, this doctrine, and that of “a Holy Catholic Church,” have “an inseparable connexion.” Their juxta portion in the Creed implies as much.

Among “the means and instruments through which our connexion with this Communion is begun and continued,” he thus impressively refers to Baptism:—“It is the door by which we enter the Church, the only true sheepfold, and find pasture. And as JESUS CHRIST is the only “name under heaven given among men, whereby we must be saved,” so is this sacrament the only provision for entrance into the great spiritual temple, where salvation is dispensed, and of which true Christians are the “living stones.” It is the method whereby we “receive the adoption of sons,” and become parts of the ever-abiding and spiritual household. It is the single and simple instrument by means of which we are incorporated in the LORD, and are “members one of another.” “For by one SPIRIT we are all baptized into one body.” It is the divinely appointed agent for communicating to us so much of the nature of CHRIST as he has imparted to the society he loved to such a degree that he gave himself for it. “For,” says the Apostle, instructing the members of the Church of Galatia, “Ye are all the children of God, by faith in CHRIST JESUS. For as many of you as have been baptized unto CHRIST, have put on CHRIST.” Baptism, then, admits us, not merely into a visible society, having its province only in this world, but into the great Communion of Saints. It is God's own way of making us his children, and brethren to the innumerable company he has connected with himself by a like relationship. If we are faithful in the discharge of the duties it imposes, “we may continue in that fellowship,” and so eventually, the veil of the flesh having been removed, perceive the multitude of our now invisible associates, and “know even as also we are known.”

And to the Holy Supper. “By virtue of the Eucharist, had in the repentance and faith which he exacts, we are united to him so very closely, that he and we may be considered mutually inhabiting each other. And if we have such an union with him, of course, through him, we have a like union with all the members of his body. All who on earth now enjoy this sacrament, are thus blended in one in CHRIST.

* See Blunt's History of the Reformation in England, and Lawrence and Prettyman, on the 17th Article.

Nay more; all the departed who have enjoyed it are also sharers of the fellowship it cements. For who will say that in their invisible state, these are deprived of the benefits of the sacrament, or indeed of the sacrament itself? The SAVIOUR prayed that we might be one with them, even as He and the FATHER are one. This supplication having without doubt, been accepted, why may not our spiritual repast at the table of the LORD, be theirs also? And what more natural than that with the information vouchsafed us, when we approach the altar, we expect to be there with the pious of past ages, and partake with them of the spiritual food which is thence obtained? They learned to love this holy duty while on earth; and why may they not still practice what they love? The essence of the sacrament—its spiritual nature—must be as much open to them as it is to us. And since we are in fellowship with them, who shall say that in our highest act of fellowship—the act in which we both seem to be, and are more one family than in any other—they are not with us, feeding in soul on the sacred elements, and blending their prayers and thanksgivings with ours?"

Our author well reminds us that our privileges will not avail us if our duties are neglected: "If we would continue to enjoy the privileges of this union, we must maintain a healthy and spiritual state. It is not enough that by baptism, we have been set out in the garden of the LORD: we must grow in it, or we can bear no fruit. If we only promise to work in the vineyard, how can we be profited? If we go among the laborers as idle spectators, who will deem us worthy of reward? We must endure the toils of husbandry, if we would have the husbandman's recompense. The tree of piety, even though it be in the great and highly favored field of the Church, must be watched and nourished, it must be dug about and watered to retain its life, its beauty, and its use. Without such assiduity and care, our share of the Christian fellowship will be little more than a name; our unworthiness will separate us from the "great cloud of witnesses," who can have no communion with sin."

Lives of English Laymen, Lord Falkland, Izaak Walton, and Robert Nelson; by Rev. W. H. Teale, D. D. 1842.—This book derives its interest from its subjects and its reflections. Few men's lives are more full of instructive and moving incidents; and who were more illustrious for piety, charity and meekness? Robert Nelson, by his publications on Confirmation, the Holy Communion, the Festivals and Fasts, is or ought to be, known to all of our readers; and their honor and esteem for his memory will be increased by the brief notices of his life which we subjoin, partly to induce the reading of his biography, now before us. Extracts from the other two interesting lives will be published in another part of the Gospel Messenger.

"Tillotson dying in the arms of Robert Nelson, is a picture which cannot be too much studied in times like our own. Though opposed to each other on points which had filled the nation with discord—points of difference, moreover, which each considered of the highest import—they did not vindicate their faith at the price of their charity, but still loved as brethren. May we, whose days are fallen amid similar acrimony of party-strife, imitate their example; and while, on the one hand,

earnestly contending for every Catholic verity, and allowing no consideration of interest or friendship to palliate error, may we ever, on the other hand, speak and act the truth, in meekness, in forbearance, in love!

"To speak against them, (plays,) says Tillotson, in general, may be thought too severe, and that which the present age cannot well brook, and would not perhaps be so just and reasonable; because it is very possible, that it might be so framed and governed by such rules, as not only to be innocently diverting, but instructing and useful, to put some vices and follies out of countenance, which cannot perhaps be so decently reprov'd, nor so effectually exposed and corrected any other way. But as *the stage* now is, they are intolerable, and not fit to be permitted in a civilized, much less in a Christian nation. They do most notoriously minister both to infidelity and vice. By the profaneness of them, they are able to instil bad principles into the minds of men, and to lessen the awe and reverence which all men ought to have for God and religion; and by their lowness they teach vice, and are apt to infect the minds of men, and dispose them to lewd and dissolute practices. And, therefore, I do not see how any person, pretending to sobriety and virtue, and especially to the pure and holy religion of our blessed Saviour, can, without great guilt, and open contradiction to his holy profession, be present at such lewd and immodest plays, much less frequent them, as too many do, who yet would take it very ill to be shut out of the communion of Christians, as they would most certainly have been in the first and purest ages of Christianity."

As before observed, a contempt of the mysteries of the faith, was the prevailing evil of the times,—“all devotion,” as good John Evelyn says, “being placed in hearing sermons and discourses of speculative and notional things,” and in whatever else tended to the neglect of common prayer and sacraments.

“I have particularly taken care to show that this Christian institution (the Lord's Supper,) was ordained, not only to put us in mind of those great blessings which our Saviour purchased for us by his death—for what man that reflects upon his Christianity can easily forget them; but that it was also established as a sacred rite, to supplicate God the Father, by the merits of our Saviour's passion, representing to Him the symbols of his body and blood, that thereby He may become favorable and propitious to us. This sense of it is agreeable to the holy Scriptures, as they were understood by those who lived nearest to the times of the Apostles, and has been evidently proved so by the learned, judicious and pious Mr. Mede.

Nelson's philanthropy was not vague and undefined; nor did it urge the performance of one duty to the neglect of another; but it was duly *graduated*.

“Parents, friends, kindred, first it did embrace;
His country next; and next, the human race.”

Nelson gives the opinion of the last century as to the utility of advertising the names of popular preachers, in hope of increasing the contributions on charitable occasions. Of the impropriety of this practice, now so general, there can be no question. It is indeed a painful sight to

see the names of clergymen held out as a temptation for persons to attend God's house of prayer, when God, and not man, should be the object of contemplation. Probably nothing has done more to foster the notion of Churches being mere preaching-houses, than this unworthy custom.

Nelson was a man of considerable fortune, highly accomplished, distinguished for the elegance of his manners, and the manly grace of his person; his marriage, also, had allied him to one of the families of the most ancient and influential nobility in the land. Hence there can be no doubt that had he taken, as he was solicited to do, a part in the politics of the times, he might have been a successful courtier, and have acquired no mean place among contemporary statesmen. But how different was the course adopted by him! His ample fortune, instead of ministering to mere animal gratifications, or, at best, to a selfish vanity, was employed in works of unostentatious charity, or in aid of those many excellent public societies, towards the establishment of which he was greatly instrumental. His intellect, also, was devoted to the same good end; and, foregoing the fascinations of classical and more showy literature, he applied himself to the study of the great doctors of the Church, ancient and modern, that he might thus stand forth a more creditable witness to the truth. In proof of this, his many works of devotion and practical piety, the solace of so many Christian hearts, may be adduced; the most leading characteristic of which, as Mr. Hawkins truly observes, is the great clearness and simplicity of style and expression visible throughout their pages, and the singular, and at the same time, most happy union of strong and plain good sense, sound judgment, extensive and practical learning, accompanied with the most fervent and zealous piety.

Here, also, may Robert Nelson be our guide. English laymen should remember, that they cannot aid the English Church, unless they act upon church-principles in religious matters—unless they act under pastoral control and superintendence. All this may sound like over-magnifying the ministerial office. But it is not. It is only giving that sacred function the pre-eminence which Christ himself has assigned to it, not for vain ostentation, but for increasing the sense of its awful responsibility in those who hold it. But Nelson witnesses to another seasonable and important truth. It is only charitable to hope that many pious persons have seceded from the Church, under the impression of finding a scope for their piety, which they supposed did not exist within her communion. Strange delusion, to imagine that an infant should be nursed anywhere so healthfully as at its mother's breast! But so it is. And yet where can a fairer specimen of zeal and evangelical piety be found, than in the dutiful son of the Church before us, who to all its ordinances and discipline, rendered a most scrupulous, and perhaps, as some might say, a superstitious obedience? Of a truth, if a true Church-of-England faith cannot produce the fruits of holiness, no other faith can. Only let the Church's system, then, be energetically, yet temperately, carried out, with a due regard to deep-rooted prejudices, not in every case to be condemned—while all her lay members, especially the more educated and influential, imitate the example of Robert Nelson, com-

bining his active piety with his observance of Apostolic order—and soon will the English Church become the mother of a happy, united and religious people—the glory of England and the joy of the whole earth.

“O speed the blessed hour, Almighty God!”

SELECTIONS.

ON PREDESTINATION.

Messrs. Editors:—The late lamented Bishop Griswold was remarkable for his “skill in dividing the word of Truth;” in other words, for clearing up difficult texts of Holy Scripture. He did not regard the doctrine of “unconditional election to eternal life,” as a Scripture doctrine, as the second and fourth passages quoted below show. His views on the subject of “election,” and of the proper interpretation of the 17th Article of our Church, are set forth in the 1Xth of the Sermons published in a volume, 1834, from which are made these extracts. The text is, Romans viii. 29, 30—“Whom he did foreknow, *he* also did predestinate.”

“With regard to these abtruse and controverted points, our Church has admirably shown her wisdom and moderation. All the doctrines of grace she takes simply as they are taught in the holy scriptures. She prescribes no test respecting the hidden counsels of the Almighty; but leaves those mysteries as she finds them, in the word of God. She pretends not to untie the knot of such inexplicable difficulties, but allows to her members a latitude of opinion on these speculative points, and between those who controvert them, she maintains a neutral ground.—In her articles, and liturgy, and homilies, she clearly teaches, and uniformly maintains what are truly called the doctrines of grace. In the seventeenth article, the doctrine of election and predestination is set forth in scriptural language, and with an evident regard to this passage of St. Paul, chosen for our present subject.”

“We find here, indeed, some of the doctrines usually denominated Calvinistic. But the doctrines of that creed most controverted and most objectionable, that God has decreed the sins of men; that Christ died for a part only of the human race; that a great part are predestinated to eternal misery; that Adam’s fall was positively foreordained; that God’s election and predestination have no regard to the faith or works of men; that divine grace cannot be effectually resisted, and that such as receive it, cannot fall away and perish; *none of these doctrines does our Church in this, or in any of her articles, teach.*”

“St. Paul in our text, and the Church in her article, reveal and set forth, how we may be saved in Christ, and obtain an evidence of our election. And it is worthy of particular regard that the article speaks not of all who shall be saved in Christ, but of those only, who have this visible evidence of their election; of those only, who are actually and visibly called; who in this world receive the Gospel, and live as Christians. It speaks only of God’s purpose to save those who “obey the calling,” and “walk religiously in good works.” And what Christian ever doubted, but that such will, “at length, by God’s mercy, attain to

everlasting felicity?" But does any Christian on earth believe that no others will finally be saved, besides those here described? Are we to suppose that all who die in infancy will be lost? But infants are not called, nor do they obey any calling, nor do they, nor can they walk religiously in good works. The framers of this article no doubt believed, that a part at least, and probably that all who die in infancy will be saved. And also, that myriads of others, *who never hear the gospel*, may be saved through the merits of Christ. But if this article embraces all whom God purposes to save, then none can be saved but actual professors. We must, therefore, either suppose that none will finally be saved but the few who grow up to age of understanding, hear the gospel, and become members of the visible Church, or we must admit that this article, and also St. Paul in our text, do not speak of all who will be finally saved; but rather of God's revealed purpose, or way of salvation. It is a description of those who are visibly God's elect, not excluding others from possibility of salvation. How many infants, how many of the heathen, how many of those who never hear the gospel, will finally be saved, is left "secret to us;" but what we need to know, is clearly taught; how they who have ears to hear, may be saved in Jesus Christ. St. Paul in our text, speaks of none as predestinated and finally glorified, but those who are actually called, and become conformed to the image of Christ; of none but those who hear the gospel and become believers and faithful Christians. In "those whom God did foreknow, and also did predestinate," are included no infants, nor any Jews, or heathen, however pious. The apostle shows how those adults to whom the gospel is preached, are chosen and saved in Christ. And the scriptures every where teach, that all who are so called and so chosen, if, as St. Peter exhorts, they "give diligence to make their calling and election sure," will "attain to everlasting felicity." They who are so predestinated will be also glorified; "if so be, (as St. Paul just before had stated,) they suffer with Christ, that they may be glorified together." This is the revealed way in which God chooses us from the world, and saves us in Christ. They who obey God's call according to his revealed purpose, walk religiously in good works, and persevere to the end, shall be saved."

"Our text thus understood, perfectly agrees with the apostle's subject, and with all that the scriptures teach. And is it not more wise and safe to follow this sense, which is plain and practical, than to attempt to prove from those words a doctrine of unconditional election and reprobation, which, without any practical benefit, leads "to doubtful disputation."

"Who, or how many God has in his secret purpose determined to save, we are not informed, and it is vain to inquire. But you have here what and all that you need; you are clearly instructed in what shall be the evidence of your own election. If you are "called according to God's purpose," or "conformed to the image of his Son;" if you have "repentance towards God, and faith towards the Lord Jesus Christ;" or as the Church in her article has well paraphrased our text, if you "obey God's call;" if you are "made like the image of his only begotten Son, and walk religiously in good works," you shall "at length, by God's mercy, attain to everlasting felicity;" or, as our Saviour Christ

has still more concisely expressed it, "He that believeth and is baptized shall be saved.'"

It will be seen from the above quotations, he does not favor the notions that only *elect* infants will be saved—and that those who hear not the gospel, viz., the heathen, cannot be saved.

ON BOWING AT THE NAME OF JESUS.

From Teale's Life of Falkland.

Sir Edward Deering was alarmed beyond measure, when the root-and-branch men proceeded from what he considered matters of mere discipline, to attack the vital truths of the Gospel, by interdicting any outward reverence at the name of Jesus, when it occurred in the services of the Church—a custom founded on the express command of Scripture, the practice of the most primitive ages, and strictly enjoined by the canons of the English Church! When, therefore, the Parliament proposed the abolition of this custom, Sir Edward, who had for some time past been less zealous in advocating measures naturally resulting from those which he himself had originated, made a passionate protest against this prohibition. "Must I, sir," he exclaimed, "hereafter do no external reverence—none at all to God, my Saviour, at his saving name Jesus? Take heed, Sirs, God will never own you, if you forbid his honor. Truly, Sir, it horrors me to think of this. For my part, I humbly ask pardon of this house, and thereupon, I take leave to give you my resolute resolution. I may, I must, I will do bodily reverence unto my Saviour, and that upon occasion taken to the mention of his holy name. Take heed, Sir—and let us all take heed, Sir—whither we are going. If Christ be Jesus, and Jesus be God, all reverence, exterior as well as interior, is too little for Him. I hope we are not going up the back-stairs to Socinianism."

The 18th Canon of the Church of England reads, "When in the time of divine service, the Lord Jesus shall be mentioned, due and holy reverence shall be done by all persons present, as it hath been accustomed." While such is the law of the Church, the neglect of the practice here enjoined, by those who profess to be her children, is surely undutiful.—And yet, as it was in the very zenith of puritanical irreverence, so it is now—"many men and women have that most holy custom in open defiance, so as it is not meet for mention."

From an English Publication.

LETTER OF BISHOP HOBART,

To a Lady meditating separation from the Church.

"*Madam* :—I have no doubt that you do not suppose me ignorant of your disposition to leave our Church, and to join the communion of another. I have made some unsuccessful efforts to see you, in order to converse with you upon this subject, and should have persevered in my intention, had I not supposed that such an interview would not be agreeable to you. Considering, however, my station in the Church, and the

relation which I bear to you as a minister of the congregation to which you belong, I hope you will not deem it a violation of esteem or respect, if I earnestly intreat you to review very seriously the motives which induce you to forsake the Church which has nurtured you, and in which your first vows were made to God. To forsake a Church sound in its doctrines, apostolic and valid in its ministry, and primitive, pure, and evangelical in its worship, can never be justifiable. I make no invidious comparisons of our Church with others, but certainly whatever may be the imperfection of the preaching of its ministers, its doctrines are sound and scriptural, and its ministry apostolic; and it possesses a blessing which cannot be too highly prized—a pure, primitive, and evangelical form of worship. In the Church Providence has cast your lot; to leave it because you think you derive more edification from the preaching of others, believe me, Madam, can be in no respect justifiable.

Our communion with the Divine Head of the Church, is to be kept up principally by a participation in the ordinances and the worship of the Church, and not merely by attendance on preaching. If any person does not derive edification from the services of our Church, in every part of which Jesus Christ and his merits and grace are set forth as our only hope and strength, the fault must be in himself, and not in the service of the Church or in its ministers. But this plea of greater edification from the preaching of others, makes the feeling of each individual, and not his judgment—the performance of the minister, and not the nature of the Church—the standard by which he determines with what Church he should commune. A Church may be very unsound and erroneous in its doctrines, the constitution of its ministry, and the mode of its worship; and yet if a person thinks he is edified by the preaching of a minister of that Church, according to the plea of edification, he is justifiable in joining it. The same plea of edification, therefore, may lead a person to attach himself to any Church in which his feelings happen to be interested. I have known it urged as a reason for joining the Roman Catholic Church.

Our Church certainly makes the fullest provision for the spiritual wants of her members; and would they but humbly, diligently and faithfully unite in the services of the Church, whenever there is an opportunity, they would not fail of being advanced in the Christian life, and prepared for heaven.

Let me, then, earnestly and respectfully ask you, Madam, if you are able to prove, that the Church in which Providence has placed you, is unscriptural in its doctrine; that its ministry is not valid, or that its mode of worship is not primitive and evangelical? Unless you are satisfied that this is the case, believe me, and pardon my plainness, in leaving that Church, you will discover to the world a changeableness, which will cause your “good to be evil spoken of,” and you will be guilty of the sin schism, which, however it may be considered by the world, an inspired apostle considered of as a “deadly sin.” And, Madam, let me also respectfully remind you, that if you were justifiable in leaving our Church, you would not be correct in joining any other, until you had read its confession of faith, and ascertained that all its doctrines, as well as its ministry and mode of worship, were more scriptural, apostolic and primitive.

I have thus endeavored to discharge my conscience of the guilt which I conceive will be incurred in forsaking the communion of the Church ; and, believe me, that all my remarks have been directed by sincere esteem and respect for you. On this subject, you and I will both have to render an account to our Master in heaven. To His grace and blessing I commend you.

I remain, very sincerely,

Your friend and brother,

J. H. HOBART.

THE LAWYER UPON SUNDAYS.

“ The Lawyer during the week bethinks himself constantly of the returning day of rest, and so arranges his business, that he may, early upon the Saturday, lay aside all professional care, and make the evening of that day a preparation for the Sunday. This he does as having found how hard it is on that day to dismiss from his mind all thoughts of worldly affairs; how, ever and again, in the midst of his public and private devotions, some urgent matter of business will obtrude itself upon him, and distract his attention. Hence, the Lawyer, upon Sunday, not only abstains from the labors of his calling, but carefully lays aside his briefs and papers, lest the sight of them should recall his thoughts to his week-days’ business. Not that he thinks of Sunday as of a day of ceremonial observances to be slavishly pursued : on the contrary, he considers it to have been ordained by God himself, in the patriarchal and Jewish Churches, for the ease and solace of men in communion with their Maker ; and when it behoved the Christian Church to appoint a festival whereupon to celebrate the triumph of its Head over the powers of sin and death, it set apart for that purpose each seventh day, thereby at once to bring to mind the labor of God’s love, in the creation and redemption of the world. The Lawyer, receiving thus this holy-day, rejoices in the opportunity it gives him of turning the fleeting things of the world to the eternal joys of that heaven of which it is a type. To this end he is a constant attendant at public worship; and that he may be found an attentive observer, as of all other laws so of the laws of his Church, if some weighty hindrance prevent not, he prefers, before all other places, his parish church ; and to whatever place he goes, to that he is constant, and this for these reasons : First, he considers that it serves to the maintenance of order, and has in it, as it were, the sentiment and notion of law. Next, he reflects that of hearing many preachers there is no end ; and that variety in this matter rather engenders a judgment of the preacher, than a humble seeking of truth from his lips. Moreover, he frequents the temple of God mainly to pray to him for all his manifold mercies. If, as must at times happen, the preacher be careless or indifferent, he thinks not of public worship as thereby rendered nought, but humbly repairs his loss by more deep thought of his own infirmities, or by studying a sermon of some holy Father of the Church. When public worship is ended, he goes forth to meditate, like Isaac of old, upon divine things, or commune with a friend as he walks, after the manner of the disciples journeying to Emmaus ; or he seeks out the poor, or

visits the sick, or assists the minister in catechizing the poor children of his parish, or pursues such other works of mercy as God puts into his heart. At night he either entertains such of his relations or immediate friends as have not a home around whose festive board to gather, or is entertained by them. There he enjoys cheerful conversation seasoned with the salt of godliness; and having joined in worship round the altar of the family with whom he has kept this festival of the Church, he retires to rest with an unburthened mind, refreshed for the duties of the following week; his whole soul exulting in the foretaste thus given of the joys of that kingdom for whose coming he daily prays."—*Utica Gospel Messenger.*

FROM THE BISHOP OF ST. DAVID'S CHARGE.

"This system, by those who profess to be resisting it, is represented as one which undervalues the authority of the *Church*, disregards her ordinances, neglects her ritual, disparages the sacraments, virtually abandons some of her peculiar doctrines, destroys the proportion of her theology, and contracts its compass by the undue prominence given to a few articles of faith, substitutes empty phrases, barren, unred notions, sensible excitement, feelings and impressions for the substance of religion, for true devotion, for the conscientious discharge of social duties, for habits of self-denial and charity, for the dilligent cultivation and practical exercise of Christian virtues, and thus tends to diffuse a kind of antinomianism, which is only the more dangerous on account of its subtlety and refinement, by which it eludes superficial observation, and abstains from all that would offend decency and common sense."

POETRY.

FOR THE GOSPEL MESSENGER.

ABRAHAM AND ISAAC.

When Abraham was call'd by God,
(Tho' bitter seem'd the smiting rod,)
Yet in his hist'ry we may see,
How faithful to his God was he.

Now God commands, go "take thy son,"
Thy well-belov'd and only one;
And as an off'ring in my sight,
Go slay him on Moriah's height.

His servants then he did command,
Who soon around him waiting stand
(And tho' from Isaac had to part;
Yet on he went with faithful heart.)

He travell'd for three weary days,
With faith in God, he now obeys;
For when the mountain comes in view,
He bids his servants what to do.

"Abide ye here" till I return,
While Isaac takes the "wood" to burn,
And Abram' holds within his hand,
The knife to do the Lord's command.

Now goes the father with his son;
(Thus calls lov'd Sarah's cherish'd one,)
"Behold the fire and wood I see,
The lamb, my father, where is he?"

He then replied, "God will provide
A lamb" upon the mountain side,
And thus together do they go,
(How Abram' felt, but God could know.)

Soon now they reach the spot of prayer,
The father rais'd an altar there;
And binding Isaac on the wood,
With knife uplifted there he stood.

Then Abram' "stretched forth his hand,"
To execute his Lord's command;
But hark an Angel's voice is heard,
Repeating the Almighty's word.

He calls him from the arched sky,
Then Abram answer'd "here am I;"
The Angel says, "lay not thy hand
Upon the lad," by God's command.

And give thyself no more alarm,
"Nor to thy son do any harm;"
For now thy faith and love I see,
Since Isaac's not withheld from me.

Then "Abram lifted up his eyes,"
And God who watch'd him from the skies,
Had there prepar'd within his sight,
An off'ring suitable and right.

"Within the thicket, by his horns,
A ram was held among the thorns,"
Which Abram offer'd to his God,
Who spar'd his son the smiting rod.

Again does God call from the sky,
To Abraham, who still was nigh,
"Since thou hast not withheld thy son,
"Thy darling child and only one—

"As num'rous as the stars, shall be
"Thine offspring, since thou lovest me;
"Thy seed shall now possess the land,
"As countless as the sea-shore sand.

"All nations shall be blest in thee,
"Thine enemies before thee flee;
"Because thou didst obey my voice,
"Instead of list'ning to thy choice."

* * * * *

Tho' many years roll'd on and sped,
And Abram summon'd to the dead;
Yet still the faithful souls on earth,
Watch'd for their Saviour's promised birth

And God whose word is ever sure,
He, whom all people should adore;
Fulfill'd his promise true indeed,
For Christ was born from Abram's seed.

By Him were blessings pour'd on all,
The nations' bow'd in Satan's thrall;
For Jesus human nature bore,
The lost to save—the sin-sick cure.

On the same mountain did unfold,
What then prophetic was foretold,
For there the blessed Jesus died—
The Son of God was crucified.

(And thus did Isaac typify,
Our blessed Lord, who came to die
And shed his blood, for sin the price,
A great and glorious sacrifice.)

Oh now let sinners turn to Him,
Who sitteth high mid cherubim;
(Yet list'neth to the humbly cry,
Which pleads for mercy from on high')

Oh then my breth'ren faithful be,
For Jesus waits to succour thee,
The stream of life is flowing still,
Then come "yes, whosoever will."

Or when the Judgment day shall call,
In hopeless ruin you shall fall;
(For those who have Him here forgot,
Shall hear the doom, "I know you not.")

A.

A HYMN TO MY GOD, ON A NIGHT OF MY LATE SICKNESS.

BY SIR HENRY WOTTON.

Oh Thou great Power, in whom I move,
For whom I live, to whom I die,
Behold me through thy beams of love,
Whilst on this couch of tears I lie;
And cleanse my sordid soul within,
By thy Christ's blood, the bath of sin.

No hallow'd oils, no grains I need;
No rags of saints, no purging fire;
One rosy drop from David's seed,
Was worlds of seas to quench thine ire.
O precious ransom! which, once paid,
That "consummatura est" was said.

And said by Him that said no more,
But seal'd it with His sacred breath.
Thou, then that hast dispung'd my score,
And dying wast the death of death,
Be to me now—on Thee I call—
My life, my strength, my joy, my all.

RELIGIOUS INTELLIGENCE.

Missionary Lecture at St. Stephen's Chapel.—That for March was by the Rev. Mr. Shepard, of the Diocese of Connecticut. The subject was, the advantages, and indeed, necessity to the heathen, of possessing the Gospel. The amount collected was \$9.

Tribute to the memory of Bishop Griswold.—The standing Committee of the Diocese of South-Carolina, being convened, at the request of the Bishop, in consequence of the lamented death of the late presiding Bishop, the following preamble and resolutions were submitted, and after consideration, unanimously adopted.

Whereas, it hath pleased Almighty God, in his wise Providence, to take out of this world the soul of our late Presiding Bishop:

And whereas, it is natural and proper, and may be useful, to give expression to the sentiments suggested by the melancholy occasion: therefore, Resolved,

1. That in the Christian excellence of the late Bishop Griswold, in the value of his services to our Church, and in the long continuance of his useful example and labors, we recognize cause for profound gratitude to the Author of every good and perfect gift—by whose providence and grace alone, men are made instruments of advancing His glory and the salvation of their fellow men.

2. That we mourn, in sympathy with our whole Church, the loss of a Presiding Bishop, qualified for his high station by natural strength of mind—by attainments in knowledge—by well matured principles—by love of unity—by single mindedness of purpose and pursuit; and, above all, by supreme love to God, the Father, the Son, and Holy Ghost, three persons and one God.

3. That we deeply sympathize with our sister Dioceses of Massachusetts, Maine, New Hampshire and Rhode Island, (commonly called "the Eastern Diocese,") in the loss of their much respected, beloved, and useful Bishop.

4. That in our humble judgment, in the Pastoral letter of the House of Bishops, 1841, which is known to have been altogether written by the late Presiding Bishop, he has left a rich legacy of instruction to the Church; and to the community a memorial gratifying to his friends; of his discriminating intellect—theological attainment—skill in dividing the word of truth—sound churchmanship, and earnest desire and endeavor that all should "speak the same thing," (Cor. i. x.) and "be perfectly joined together in the same mind, and the same judgment."

5. That a copy of these resolutions be transmitted to the venerable presiding officer of the House of Bishops, the Rt. Rev. Philander Chase, D. D., Bishop of the Diocese of Illinois—to the Bishop of the Diocese of Massachusetts,—and to the respected relict of the late Bishop Griswold.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—"The Spirit of Missions," for March, wisely recommends log

Churches, where the people are poor, and to prevent the real unseemliness (to speak softly) of begging for means to build costly Churches.—Let the rich build, they ought, magnificent Churches. Let the poor, if too poor to build their Churches, ask for help for a building corresponding with their condition. Let the resources of charity be *especially* applicable to the support of Missionaries and the distribution of Bibles and Prayer Books. But the *practical* work (for such it is,) before us, gives the cost and the model of cheap Churches—and so, as to Christianizing the negroes, some good hints—we do not endorse all of them, perhaps because we think the South-Carolina method more generally applicable. Mr. M. D. is a true philanthropist, but his people must have been far more intelligent and well disposed, when he began his project, than are the mass. We entirely concur that the American Indians have a claim on us, above that of distant heathen, and that a mission to them being more cheaply and easily superintended, would be likely to be more effective than many other missions. We were about to say, this number is very interesting, but we forbear, as it is so full of compliments to our Diocese, city, &c. Deducting all the kind and encouraging remarks about us, there is still much in this number to gratify, to teach, and to incite him whose cordial prayer is, that the Lord's way's may be known more and more unto men—his saving health unto all nations. We take the hint, to "refer," rather than "quote;" and hope that at least each one of our subscribers will be a subscriber for the "Spirit of Missions," which is quite as necessary for our Dioceses collectively, as our "Messenger" is for our own Diocese. The amount reported is, for Domestic Missions, \$3,142—from South Carolina, \$172; for Foreign, \$2,785—from South Carolina, \$445; and here we must be excused for noting an error—the contribution from St. Philip's was not *all* for Galveston, but as the Treasurer's letter will show, for Galveston, \$10—Texas, \$40—Africa, \$40—Syria, \$10. In the report of the contributions from Charleston, to meet the debt, as given in the "Churchman," there are also several inaccuracies. One Church, the largest contributor, is not named at all in the "foreign" list, whereas another is named twice.

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Ohio.—The 25th Annual Convention, was held September 8th and 10th; present the Bishop, 37 of the Clergy, and 45 of the Lay-Delegates. There are in this Diocese 60 Clergymen, 7 candidates for orders, and 66 organized Parishes. In the Bishop's address, the duty of Ministers to catechize the children, as the proper preaching for them, is well enforced, and the proper use of the Sunday School correctly set forth. The Committee on Kenyon College state in their report, that the debt is about \$35,000, and that the income is not sufficient to pay the interest.

—
Kenyon College.—This valuable institution shares in the "affliction in estate" which pervades our country. It has a debt of about \$35,000, and land said to be worth \$100,000, but which, if forced into the market now, would not yield more than the debt. Two items in the debt, amounting to \$9,730, are the Episcopal residence and salary, for which the Trustees of the institution made themselves responsible. *Surely* the Diocese will pay this much at least! The following is a part of a reasonable and in-

pressive appeal, prepared by the Bishop: "Think, brethren, what a disgrace, as well as loss, it would be to us all, should this work of so many years, so much labor, so much benevolent zeal, and of such vast importance, be allowed to perish! How, then, could we answer to God for our stewardship? What if some other denomination of Christians, with more readiness to employ their worldly goods for the glory of God and the good of men, should come in, and finding these goodly buildings and all their valuable domain forsaken of their proper guardians and stewards (the Episcopalians of Ohio) and about to be sacrificed under the claims of creditors, should become the possessors, and here establish their strong-hold, while our young men, and especially our candidates for the ministry, were disbanded and sent out, as wanderers on the face of the earth, searching for an education in harmony with the Church in which they have been trained, and to which they are consecrated. Could we endure this? Are we prepared for such mortification, such shame? Once incurred, how could it be taken away? Lose our present institution, and when should we have another? But I do trust all this is impossible. It is indeed almost certain to come, if the present debt be not removed by donations. Force the sale of lands in these times, and we are hopeless." We hope and trust it will be fully responded to.

Price Lectures.—"In the year 1770, Mr. William Price, a respectable book and print-seller in Boston, and a devoted Churchman, by his last will and testament, bequeathed an estate, in trust, for certain purposes, the principal of which was *the support of a course of sermons to be preached annually in Lent*; for which purpose, *sixteen pounds sterling* were every year to be appropriated. The subjects of the several lectures, (eight in number,) the days on which, and the persons by whom they were to be preached, are specified in the will with great minuteness; and it is directed, with characteristic benevolence, that after each lecture, there shall be made *a contribution for the poor*, into which, at each time, *five shillings sterling* shall be put by the church-wardens, the whole proceeds to be divided, on Good Friday, between the ministers and wardens of the parishes interested in the lectures, *for the use of the poor*. The first lecture of the course is on Ash-Wednesday, after divine service, at 3 o'clock, P. M., and the last on Good Friday, at the same hour. The other six lectures on the six intervening Wednesdays after divine service, at 11 o'clock, A. M. The lectures are delivered in Trinity Church, by the rector and assistant minister of that Church, and by the rector of Christ Church. Subjects appointed by Mr. Price, from which the preacher is to select, the duty, usefulness, and propriety of fasting, and abstinence; or repentance; or faith; or hope; or charity; or Christian morality. It is very obvious that this foundation, like those of Boyle, and Bampton, and Warburton, and Hulse, and Lady Moyer in England, may be rendered eminently useful, under God, in the promotion of the great truths, and important duties designated by the founder to be commemorated and enforced. There is, perhaps, no way in which an individual can more effectually testify his convictions of the truth and value of our religion, and at the same time extend and perpetuate that conviction, than by such an institution. Nor can there be imagined a species of fame more desirable, or more lawful to be desired. The

name of PRICE will, we trust, go down to countless generations, in pious connection with the great principles of the gospel and the Church of Jesus Christ.—*Ch. Witness.*

The English Universities.—The teachers of Puritanism, those who first produced any great moral influence upon the *middle* classes, those who imparted to them any moral life, were bred in our own Universities, and for the most part received their orders from our Bishops. Their successors may have organized the separation to which they only gave the first impulse; but the real living power went forth from the first men. The same is the case still more strikingly with Methodism. The whole of that great movement upon the *humblest* classes in the community began with men who had spent their lives as Fellows of Colleges, and who according to modern notions ought not to have been able to produce more than a very trifling effect upon any class, and not the slightest upon that which has not received school-training. It must be a marvel to the Methodist body, if they ever consider it, that all their diligence, in keeping their preachers upon a level with the class they are to address, has never availed to produce one man who could find his way to the hearts of the poor, as those did who came invested with Episcopal ordination and human scholarship.—*Maurice's Lectures on Education.* “Church.”

A Presbyterian's opinion of the Church of England.—Thus much an attached Presbyterian may sincerely and readily say of the Church of England:—It is a noble and venerable Hierarchy. Its foundations are laid deep in the old feelings of the people. Its Clergy, mingling the accomplishments of the aristocracy with the condescension of Christian pastors, rivet together the different ranks of society, as with crossing bars of iron. Its Bishops have exhibited, many of them, the pomp of the Prelate in beautiful union with the spirit of Christ's meekest martyr. Its massive learning is the bulwark of Christianity. Its exquisite Liturgy, second in divine composition only to Scripture itself, ready at all times to supply the needs of the fainting soul, and fitted, in its comprehensive devotions, aptly to embody every different individual aspiration, binds in one chain of prayer the hearts of its members, and the hearts of generation after generation. From its pulpits, no longer occupied by slumbering watchmen, the true doctrines of the Cross are proclaimed, as with the sound of a trumpet. The costliest offerings for the cause of Christ are poured in generous profusion into its treasury. The zeal of the missionary, that finest token of apostolic origin, has awoken within its bosom, and the Bishops are going forth, making of the crozier a pilgrim staff, in order to proclaim amongst the Gentiles the good tidings of salvation. Well might the members of any other communion excuse the generous feeling which would awake these words of Holy Writ, concerning her whom the best of her sons have rejoiced to call their Mother Church of England. “Many daughters have done virtuously, but thou excellest them all.”—*A Tract for the Times, adapted to the position of both Churches.* By William Penny, Advocate of Edinburgh. “Church.”

Into our General Theological Seminary have entered 25 new students, and 4 more are expected.

Items. Bishop Russell, of Glasgow, says in his charge, May 1842—
“With us there can be no such distinctions as high and low Churchmen—a distinction which here must be positively absurd. Were we not Churchmen, we ought not to be professional members of the communion to which we belong, and I see not how we can be either more or less.”

—
The Liturgy has been translated into Turkish, and it is said there are several Christians who know no other language.

—
In Rochester, Michigan, where are very few Episcopalians, a gentleman of intelligence and his wife have become so, in consequence, in the first instance, of reading Mr. Duffield's letters against Bishop M'Crosky's views, which led him to investigate the subject. He had been ignorant of the Church and much prejudiced against it.

—
We consider the Liturgy to be *the great bulwark of our defence against Heresy and Schism*. But a love of the Liturgy, *alone* does not make a true Churchman, though such love is a *probable step* towards sound Churchmanship. The very term “*Episcopalian*” denotes what constitutes a true Churchman. It intimates a belief in the necessity of that primitive mode of government and discipline which existed under Bishops, Priests and Deacons. We say *necessary*, meaning that the Churchman believes that a Church cannot be *properly* and *safely* constituted without Episcopacy. We discard the idea that Episcopacy is *essential to salvation*; although we fully believe that a system divinely instituted ought never to be abandoned.

—
The Wedding Ring is put upon the *fourth* finger of the woman's left hand, because in the original formulary of marriage it was placed first on the top of the thumb, with the words, “In the name of the Father;” then on the next finger, with the words, “and of the Son;” then on the middle finger, with, “and of the Holy Ghost;” and finally on the fourth, with the “Amen.”

The Bands are worn in remembrance of the two tablets of the law, and underneath the face, because of the text, “The priest's lips shall retain knowledge, and the people shall seek the law at his mouth.”

—
In his late charge, the Bishop of London says, “I desire especially to press upon you the observance of Ascension Day, which in some of our large parishes has always been kept with due solemnity, and with good effect”—and again, “Until the Church's intentions are carefully carried out as to her ritual, we do not know what the Church really is, and what she is capable of doing. It is the instrument by which she seeks to realize and apply her doctrines, and the integrity and purity of the one may, as to their effect, be marred and hindered, to what degree we know not, by an ineffective observance of the other.”

—
In the Parish of Eaton, which contains 8,000 souls, a second new Church has been lately consecrated—the former meeting houses are offered for sale. Till lately the most violent opposition was manifested to the Church.

Five Wesleyan ministers went to the Bishop of Madras, and begged to be received into communion with the Church. After due probation and examination, he entrusted them with the office of catechists.

In England, teachers of several of the dissenting sects now use the Liturgy of the Church of England.

Of the eighteen millions in Great-Britain, half a million only are Methodists.

A bookseller told the editors of the "Englishman's Magazine," that many of the leading dissenters are daily purchasing Prayer Books for which the demand is so great, he can scarcely supply them.

"Fanaticism, all the proofs brought against it *feed* the monster, whom they wish to bring to the ground—a monster nourished by pride, which it would be easier to destroy by want of nourishment than by *force*"—a truly philosophical remark. The Rev. J. Cumming, one of the most celebrated living preachers of the Kirk of Scotland, says: "All our old Scottish Divines, among whom the Gillespies occupy a prominent place, held Apostolical Succession not only to be the possession, but the high and happy privilege of our Presbyters. In fact, I cannot but believe, that the question of Apostolical Succession involves and includes the question of ordination or non-ordination. * * * But wherein do we differ about succession? In the Church of England it is generally supposed to descend in the line of Bishops—and with us, in the line of Presbyters. * * It is this view that leads us to regard the Independents as Christians without a Church, and to insist on the ordination of Independent ministers before they could hold a benefice or officiate in our communion."

P. E. SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN S. CAROLINA.

The Treasurer acknowledges the receipt of \$5, from the Rev. P. J. Shand, as a donation from a lady of Columbia, S. C. Also, \$50 from the Rev. Alexander Glennie, being a collection at All Saints, Waccamaw.

CALENDAR FOR APRIL, 1843.

- | | |
|---|---|
| 2. Fifth Sunday in Lent. | 15. Easter Even. |
| 9. Sunday next before Easter, or Palm Sunday. | 16. Easter Sunday. |
| 10. Monday before Easter. | 17. Easter Monday. |
| 11. Tuesday before Easter. | 18. Easter Tuesday. |
| 12. Wednesday before Easter. | 23. Low Sunday, or 1st Sunday after Easter. |
| 13. Thursday before Easter. | 25. St. Mark. |
| 14. Good Friday. | 30. 2d Sunday after Easter. |

ERRATA.

Page 364, line 13 from top, for "if" read *of*. Page 382, line 6 from top, for "Toleda," read *Toleration*.

CHURCH PERIODICALS.

The Spirit of Missions for 1843, \$1 per annum.

The Journal of Religious Education for 1843, \$1 25 per annum.

The Children's Magazine for 1843, 25 cents per annum.

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Feb. 1

BISHOP CHASE'S REMINISCENSES.

The subscriber has just received a further supply of the four numbers published. Those who have orders from the Bishop can now be supplied:

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Jan. 1

TO THE CLERGY OF THE DIOCESE.

Letters and papers for you are often left at the Episcopal Book Store, Mr. A. E. Miller's, No. 25 Broad-street.

July

Receipts for the Gospel Messenger, for the following years:

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Amt. brought forward, received,	\$600		Miss Louisa Greaser, Columbia,	3
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do Lloyd's on the evidences } of the Bible, }	5	0 37	4 00
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